Dr. Deussen, the German Vedantist, to whom the East and the West are complementary as the Intelligence and the Will, referring to Upanishads, declares: "The world-wide historical significance of these documents cannot, in our judgment, be more clearly indicated than by showing how the deep fundamental conception of Plato and Kant was precisely that which *already* formed the basis of Upanishad teaching."

This is what G. W. Russel, a celebrated Irish poet, says of the *Upanishads* and the *Bhagavadgita:* "Goethe/Wordsworth, Emerson and Thoreau among moderns have something of this vitality and wisdom, but we can find all they have said and much more in the grand sacred books of the East. The Bhagavadgita and the Upanishads contain such god-like fulness of wisdom on all things that I feel the authors must have looked with calm remembrance back through a thousand passionate lives, full of feverish strife for and with shadows, ere they could have written with such certainty of things which the soul feels to be sure."

Needless to state that almost all the saints and sages

who appeared in India in recent times have been, as «it were,
a living commentary on the texts of the Upanishads and the
Bhagavadgita and Sri Ramakrishna Paramahamsa shone
as unquestionably the brightest star in the spiritual horizon
in the second half of the nineteenth century whose
profound love of man and appreciation of truth were not
bound by any creed or denomination, sect or nationality,
"whose life/' in the words of Swami Vivekananda, " *a thousand-fold more than whose teaching, was a living commentary on the texts of the Upanishads, was in fact the spirit of the Upanishads ' living in human form .... the harmony of all the diverse thoughts of India."*

1 may conclude by adding that the last to take up the
cause of Upanishadic revival in recent times was Swami
Vivekananda himself helped by a noble band of self-sacri"